

A Discussion

A Summary of lectures delivered by
Shrii Prabha'ta Rainjana Sarka'r
in the First conference of the Proutist
held from 17.10.59
to 22.10.59

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Dedicated to the memory of
Prabha'

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I

The Universe is the psychic and internal projection of Cosmic consciousness and ours is a reflected projection. We cannot create anything original. Whatever we do, we do with the physical wave radiated from the matter. We can change their form and create chemical compound or physical mixture. Thus ours is a physico-psychical or extro-internal projection. Rudimental factors cannot be created by human beings. Hence the ownership lies with the Cosmic Entity and not with the individual. We can only use it. We are like the members of the joint family under Dáyabhága system of law sermonised by Shri Jimu'ta Báhana Bhatti'acárya.

This universe is our common Patrimony. Our is a universal joint family, Parama Purus'a being Supreme Father. Like members of a joint family we should live with policy of "Live and let others live." The exploited and unexploited potentialities of the world do not belong to any particular person, nation or state. They can only enjoy it. We are to utilise all the mundane and Supra-mundane wealth accepting the principle of Cosmic inheritance. It is our Social-Dharma. It is not only social but logical and rational approach too. This is the correct social-philosophy.

There are infinite assemblances of relativity in the universal arena. Hence no Governmental order or

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law of inheritance can be treated as perfect, because it is imbedded in relativity. If we are to start a perfect order in mudane and Supra-mundane spheres we will have to depend upon something absolute. The Universe, which is a psychic projection of Cosmic Mind, is a creation of relativity, but ownership lies with the Macrocosm. For a perfect Socio-political order, there should be a happy blending of relativity and Absolute.

If we accept the rational principles of Cosmic inheritance, the question of foreign and native land does not arise. The whole universe is our paternal property and we are the members of the Cosmic Society. We are free to move and settle anywhere and everywhere we like.

There is infinite thirst in microcosm and as such it cannot be quenched by acquired physical wealth. Our mental longings are trifarious i. e. physical, psychic and spiritual. Microcosm tries to fulfil its infinite physical hunger through the physical resources which are, though very big, finite. And hence the infinite physical thirst will remain ever unquenched, even if it becomes the master of the whole planetary world. It is, therefore, necessary to divert the physical thirsts (which is infinite) into psychic and spiritual pursuits. Amongst these the three strata, psychic and spiritual worlds are infinite, so there will be no clash or exploitation in quenching the thirst in these spheres, otherwise the unsatisfied physical desire will remain in form and gradually acquire momentum and will finally revolt.

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The human thirsts are trifarious. A'nahda Marga aims at the diversion of the unquenchable physical thirst into psychic and spiritual ones. The duty of Renaissance Universal is to make intellectual appeals and the work of the Proutists is to see whether law and order is strictly enforced or not. If it is not enforced strictly or if it goes against the principles of Yama and Niyama it is to be done by creating pressure of circumstances.

There should be a rational acquisition and rational distribution of mundane property, otherwise the peace and tranquility of the society will be disturbed. Per capita limit of acquisition should be fixed according to the collective resources of the universal society.

To materialise ideal of rational acquisition and rational distribution of mundane resources our first approach will be spiritual followed by psychic. Where even the psychic approach fails *Violence should also be supported for the greater interest of the society. Those who are trying to avoid this fight are shirking their human responsibility. Human progress is always a resultant one. The speed of progress will go on accelerating by clash and cohesion. Violence is the essence of life,—the rudimental factor, the spirit of life. He who speaks against violence is a hypocrite. Lack of

*Ahimsa and non-violence are not synonymous. Ahimsa means not to harm any body while non-violence means non-appliance of force. The equivalent sam'skrta word for violence is Cañd'aniiti and for non-violence acañd'aniiti.

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violence means death. The necessity of violence is always felt by us at every hour, at every moment. Non-violence is of no value either in physical or in psychic or even in the spiritual world. Non-violence is a bogusism.

Universe is a projected psychic objectivity of Macrocosm. Everything is owned by the Cosmic Entity. We are to use it, the ownership lies with the Supreme Father. Owner of the land is neither tenants nor Zamindars. This wrong and illogical propagation that ownership lies with the toiling people only gives rise to conflict and chaos. Accepting the principles of cosmic inheritance we are to utilize it to the best of our capability.

The Zamindars should not be given any compensation for socialisation of land. The rationality demands that if the owner is a widow, old man or a minor boy, they should be given stipends and unemployed youths should be provided with jobs. Small Zamindars having no other resources for livelihood should be awarded stipends. As a matter of principle, system of compensation cannot be accepted.

Mind requires a psychic shelter. Our feelings are nothing but its shelter and are physico-psychical projections. Spiritual Sádhaná increases the boundaries of projected objects. The angle depends upon the volume of the projected mass, i. e. the arena of projection.

Caste system is a creation of cunning intellectuals of medieval age. In the Vipra-era they wanted to

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to perpetuate this privileged position for their descendants also. To achieve this end those cunning intellectuals wrote thousands of books and compiled thousands of God-centred verses only to show that the caste-system is a creation of God. This was a psychological way to infuse the illogical idea.

A man thinking of the uplift of the Bundella Rajputs will think of the welfare of the entire Rajput Society if his mental arena is increased as a result of Sádhaná. Further with the expansion of his mental object, he feels to be proud as a Hindu, then a Bihari then an Indian, and finally as a member of the whole universe. After rational and synthetic deep thinking he identifies himself with every particle of the universe, which results with the feeling of oneness with the Cosmic Entity. This is the stage of Savikalpa Samádhi. So every feeling less than that of universal projection is bad. To propagate nationalism is a mental disease like casteism, provincialism, etc. Panacea for all diseases is the Universalism, i. e. 360° projection. People may say that the angle of nationalism is bigger than that of provincialism or Casteism, but in fact the degree depends upon the volume of the projected mass. For example, Pakistan has got lesser population than the Hindu population in India. So the angle of Hindu communalism is greater than the angle of Pakistan nationalism. The population of Swiss nationalists is less than the population of Bengal; here provincialism is better than nationalism. The population of Nepal is less than the population of

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Rajputs in India: here the angle of casteism is bigger than Nepalese Nationalism. We must not support any of them.

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II

The Universalism does not depend upon any relative factor. Hence it is free from the vices of "ism". "Ism", thrives on the angle of group interest. Among many other factors "ism" forms a major factor of war. War is not an ideological clash. Those who are eager to establish peace should shake off nationalism and other allied 'isms'. If we are to shake off these 'isms' we have to organize a universal body and go on strengthening its power. It will be the first phase in establishing a world Government. In the initial stage it will be a law-framing body. The first beneficial effects of such a body will be that no country will be allowed to frame laws detrimental to the interest of its minority. The right of execution of those laws will be vested with the local Government and not with the world Government. The world Government will decide the principles to enforce a particular law in a particular country.

There will be two Houses :—

1. Lower House.
2. Upper House.

In the lower House representatives will be sent according to the population of the country. In the Upper House representatives will be sent country-wise. First the Bill are to be placed before the Lower House and

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before its final acceptance it will be duly discussed in the Upper House. The small country which cannot send a single representative to the Lower House will have also other countries regarding the merits and demerits of the proposed Act.

Man is conquering the space and time rapidly. The boundary of the world Government will go on increasing and one day it may extend throughout the entire planetary world. One language i.e. the Common Vishva Bhāśā is a necessary device for the exchange of ideas among different linguistic groups. To-day English language has all the qualities of becoming Vishva Bhāśā, but this is subject to change according to the change of time.

For common Vishva Bhāśā a most scientific script is required. Nowadays Roman script is the most scientific script. Local script should also be recognised for local languages. Both Roman and Local scripts should thrive side by side.

There should not be any prescribed national or international dress. Selection of dress depends upon the climatic condition of a particular place. There should be complete freedom in choice of dress.

Culture is an ambiguous term. It is a collective expression of social life and is of composite structure. The Saṁskṛta words for culture are Saṁskṛti and Kr̥ṣṭi. Saṁskṛti is used in a good sense and Kr̥ṣṭi in

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general sense. There are certain prima-facie local variations but there is no difference in the Subterranean cultural flow of the human society. The difference is external and not internal. Culture is one for the entire world. Those common factors for entire humanity (i.e. culture in the true sense of the term) should always be encouraged but prima-facie differences should never be encouraged. Those who encourage these differences help the fissiparous tendencies which endangers the human progress. To establish a Cosmopolitan cultural outlook we have to wipe off the prima-facie differences through matrimonial and other socio-economic blendings.

Nationalism is fast being replaced by internationalism. A day is sure to come when this international colour will be changed into universalism. The feeling of nationalism lies in a dormant stage within the scope of internationalism. For better social structure mankind is sure to give up all these filthy ideas of caste, community, nationality etc. As the psychic projection is going on increasing, the world is becoming smaller and smaller. A day is sure to come when human thirst not being quenched by fulfilment of the natural urges will require a broader field of mental vision. A new universalistic human race is sure to be evolved. For this new human race we want a common language (medium of interlingual expression) for the entire race.

In fighting corruption there should be a constructive ideal. Different civic movements in India failed to give a benevolent service for want of a constructive ideal.

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They fought only for fight's sake. It is necessary therefore, that ideal should be first, ideal second and ideal always.

Those who lack in constructive ideal help the Capitalists in their exploitation. Only criticising Capitalism would not do any service to the people, rather it will help the anti-social elements in finding out or inventing more tactics for exploitation. This is the condition in India today. The leftist groups are engaged in criticising the capitalists, which is bearing no fruitful results. and capitalists have captured the power by influencing the ruling party. Ours should be a constructive ideal and we should wage a ceaseless and pactless struggle against all anti-human and anti-social factors. We are to fight capitalism and not the capitalist.

We are to wipe off this 'ism' from the human society because this 'ism' is paralysing the humanity. The capitalists are suffering from a sort of mental ailment and it is our foremost duty to cure them radically by diverting their physical thirst towards psychic and spiritual pursuits.

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III

There cannot be a socialistic Government under democratic frame-work. He who speaks high of socialism from a democratic platform befools the public. It is just to avoid constitutional lapses and to secure the public confidence that leaders speak on socialism and promise to establish a socialistic pattern of society which is nothing but an absurdity. These so-called leaders are nothing but socialist show-boys.

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If a particular country or district is highly industrialized, it will not help in uplifting or changing the economic standard of other parts of the world or country. Hence industry should be decentralized, but the key industry should be centralized. For example, the spinning industry should be centralized around which there should be a weaving industry on de-centralization principles. Even in areas where the climate is extreme, industry like spinning can be established by artificial vapourisation. This will help in creating a self-supporting economic unit which is badly needed. The area of self-supporting economic unit will increase with the increase in the transport facilities. One day this world will become one economic unit. A day may come when whole of the planetary world will become one economic unit.

Both the large-scale and small-scale industries should remain side by side. The key-industry should be managed by the immediate government, because it is not possible to run it efficiently on Co-operative basis due to the complexities and hugeness. Small-scale industry should run on Co-operative basis and the small industry which cannot be managed by Co-operative should be left to private enterprise.

(i) Small business should be left to individuals.

(ii) Big industry should be owned by the immediate Government.

(iii) In between the big and small industry it should run on Co-operative basis.

The Central Government should not control the

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large scale industry because it may hamper the interest of local people. Where there is a Federal system of Government, those industries should be controlled by the immediate Government or where there is unitary Government, it should be managed by local bodies.

Industrial decentralization can be possible only in collective economic structure. There remains no profit motive in such a structure. Capitalists start industry only where the following factors are available. (1) Capital (2) Labour (3) Favourable climate and (4) Ready market for sale. They always try to lessen the cost of production. Hence they will never support the principle of decentralization. In the collective Economic structure profit motive has got no place—here the industry is for consumption. Under the collective Economic structure self-supporting economic units are to be strengthened.

It is an age of science, science should be utilised for service and blessedness. There should be rationalisation of industry i. e. an old machine should be replaced by a new and more scientific one. It is no use carrying old and worn out method such as Charkha in the age of radio-activity and rocket. It is incorrect to say that rationalisation is the root cause of unemployment problem. Such a propaganda is carried out by leaders having little knowledge of Socio-economic philosophy. The question of unemployment arises only in the Capitalistic

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framework where the industry is for profit. Under the Collective Economic structure, where industry stands for consumption and not for profit, the question of unemployment does not arise. Here the number of labourers will not be lessened; rather the working hours will be lessened and the remaining hour will be used in mental and spiritual pursuits. Reduction in working hour depends not only on yield, but on the demand of commodities and availabilities of labour resources.

In industry the labourers should be supplied with incentives by starting and increasing the scope of peace-works and bonus system of work. The right of management of labourers in factory affairs should be clearly accepted. These two factors will increase the out-turn of the factory because under such circumstances labourers will feel an incentive for working sincerely. Only sermonization of high sounding Text to increase the out-put is not sufficient. Let the labourers feel that the more the factory fetches the profit by increased out-turn the more will be their share of profit.

Co-operative ownership cannot stand in open competition with individual enterprise. Thus it requires a protective armour i. e., exclusion from Sales Tax, duties etc. These protective should be withdrawn slowly. Protective armour should be limited to essential commodities only. The individual enterprise should be limited to those commodities which are not essentials for life, such as betel-shop, tea-stall, restaurants, etc.

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In the society males are in advantageous position. Due to economic dependence on male a section of forsaken women is forced to take the profession of prostitution. When women will enjoy economic independence and equal status in the society this practice will cease to exist. Society will have to offer honourable position to those women who will give up the nasty business and rectify their character. Prostitution has a socio-economical cause.

Dowry system is based on two factors:— economic predominance of either side in the society and disproportionate number of females and males. In Burma females were economically independent, so the male had to pay dowry in wedding. In the Punjab the males were more than the females in number, hence there was no problem of dowry system and widow-marriage. This social injustice can be removed by allowing economic independence to women and encouraging inter-caste and inter-national marriage. Such a movement is urgently required at present.

It has become a fashion of the day to cry for peace. But the preachers of peace, propagate the gospels of peace and keep the powders dry. Will their vocal mission be successful? No, never. Peace is a relative term. It is a result of fight. When static force becomes predominant, there will be a peace which is termed as Tamogunii-shānti. When Sentient force becomes Winner, there is peace which is called Sāttvikii Shānti. This fight between the static and sentient forces will continue, till the universe exists.

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There cannot be any absolute peace in the realm of relativity. Absolute peace may shower down in an individual's life and not in the Collective body. When individual animation is suspended in Cosmic animation, individual aspiration is suspended in Cosmic aspiration the result is absolute peace. Absolute peace in Collective body means the suspension of Universe which is an impossibility. Hence to cry for peace is hypocrisy. The craze for peace may be accepted as a diplomatic policy but it cannot be accepted as a principle. Fight is the essence of life and peace can be restored only after fight. Thus in case of any invasion, if the leaders of the invaded country are really keen to establish peace they should fight against the Imperialistic motive of the attacking country.

Pardoning is an individual attribute. It can be practised in individual life only but it cannot be a part of Collective Sádhaná. He who pokes his nose in Collective affairs or pardons for the harm inflicted on Collective body commits a social crime. Mahátma Gandhijee should not have pressed one Government to pay fifty crores of rupees to another Government against the interest and sentiments of the people of that country.

It is wrong to hold that the rapid increase in population will any way affect the collective economic structure. To-day Capitalists are trying to check the population by propagating the principle of birth control, because the increase in population will be detrimental to Capitalism. In collective economic structure one

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need not support birth control. It will be rather helpful in the production of essential commodities. In the scientific age one tablet will be sufficient for a complete meal. So we are not to fear the increase of population.

Death means want of parallelism between physical and psychic waves. Physical wave changes due to old age and disease; while the mental due to crude or subtle thinking. In case of detachment of physical wave a dead man may get his life back with the help of scientific process; but it is not possible in case of psychic detachment. Because in such a case even if parallel mental waves are created afresh by scientific process, it is Mr. Y. and not Mr. X. who will regain his life. If the length of wave becomes infinite (straight line) due to spiritual Sádhaná one will merge into Paramapuruṣa.

A time will come when mind will be created in laboratory. Children will be sold in the laboratory. Human progress is a natural progress. When the laboratory babe will be produced, the nature will slowly snatch away the child-producing capacity from men and women. There will be no father and mother. The whole social order will be changed. The producing urge of human beings will be utilized in higher and subtler pursuits. Those laboratory boys will be more mentally and spiritually developed than the mortals of the present day.

A correct philosophy and a correct method of Sádhaná is the panacea for all physical, metaphysical

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and spiritual diseases. In remoulding social order the politicians will be of no practical value.

19-10-59.

IV

In all walks of present-day life the dark shadows of immorality are fast taking definite shapes and hampering the human progress. It requires a very strong moral force to wipe out this filth of immorality. One cannot expect this moral force from the Government power functioning within a democratic structure. We expect it from the non-political ends. The Government, be it, Fascist, Imperialist, Republican, Dictatorial, Bureaucratic or Democratic, is sure to become tyrannical, if there be no moral force to check the capricious activities of the leaders or of the party in power. The immoral activities from the sides of the Government give rise to mass upsurge. The middle class people, with their developed intellect excited by pecuniary troubles take the leading part in such a mass upheaval against the reign of terror, and finally a change in the sceptre is effected by this politically conscious sectors of the society. Under the democratic set up, the middle class people, who function as a part of the Government find it very difficult to raise a voice of active protest. They are the silent sufferers, getting no recognition for their sufferings. This is the greatest drawback of a democratic system of Government.

The annals of human civilization say that the downfall of a particular Government becomes inevitable, if it goes against the collective interest of

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the middle class people. In an educationally backward country where the mass is not politically conscious, the talk and practice of adult-franchise corrupts the Governmental machinery and the Government proves hostile to the interest of middle class people because hypocrite leaders cannot purchase their votes or befool them by high sounding assurances. The corrupted leaders apply all their cunningness in purchasing votes from the backward people. The more cunning the candidate is, the more success lies with him. Hence the formation of politically conscious group, better politically educated group is an essentiality in every country to check corruption prevalent amongst political leaders.

The world is moving very fast, and at every step the necessity of such a group is very strongly felt. Youths form an important part of so called politically educated group and the student community is a distinguished section of it. Deficiency in political structure causes the deterioration in educational system and thus adversely affects the future of these students. Government being the economic force behind the universities, it compels the universities to play the pitiable role of "our most obedient servant". The sole purpose of forming the Proutist Organisations is to put moral check over the immoral practices in our individual and collective lives.

The present day politicians misguide the student section for their own selfish ends. Certain section of the

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students have become puppets in their hands. They have lost their originality and, hence are unable to work for moral check. You Proutists should work as a non-political group strictly adhering to the principles of Yama and Niyama.

Those who have got a correct philosophy and a correct spiritual sādhanā based on the principles of Yama and Niyama will be the guiding personalities of the society of tomorrow. It is the duty of the conscious people to snatch away the physical power and intellectual leadership from the hands of political hypocrites. Politicians are of no use to the society, because they are engaged in mudslinging business and nothing else. If the Sadvipras get the active mass support, revolution is bound to come. In case a Government adopts the ideals of PROUT, the rule of Sadvipras will prevail. If the same is not adopted by a Government, a sanguinary revolution is sure to come and ultimately the power will be made over to the Sadvipras.

The motive of the politician is only to capture power. They befool the public by high sounding words. It is therefore, necessary that public should be politically educated and in that case politicians will not be able to cheat them. The time is sure to come when all their cheating tactics will fail to produce any effect and the public will snatch away their mask of social service. At present general mass is not politically conscious. Intelligentsia exploit their ignorance. It is the duty of the Proutists to challenge these so-called intelligentsia.

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There should be a world militia but the numerical strength of the military is to be lessened gradually. Even after the formation of World Government, intra-unit and inter-unit conflicts will not cease to exist. Therefore the military requirement will remain for ever. This creation is the result of fight between Vidya and Avidya. Hence the military will be an indispensable item for the society. 20-10-59.

V

In democratic countries the party in power tries to propagate their party ideals through educational system. They prescribe only such text books as coincide with their party ideals. The universities are forced to surrender before the government because of their financial dependency. The Proutists movement will be to make the Universities and educational institutions free from dirty party politics, otherwise the educational system will go on changing according to the rise or fall of different Party Governments. The duty of Government is to finance the universities and not to interfere in their internal affairs. Broadcasting system too, should be free from the Government control.

For a good and healthy society there should be good, healthy and well-educated citizens. Politicians are unable to rectify the defects of the present society. Their course of action is detrimental to the growth of healthy society.

There are several forms of governmental structure and among them the democratic structure is highly appreciated. Democracy is defined as the Government of

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the people for the people and by the people. But in fact is the rule of the majority. Hence democracy means mobocracy because the Government under democratic structure is guided by mob-psychology. The majority of the society are fools. Wise men are always in a minority. Thus finally democracy is nothing but foolocracy.

In democratic frame-work of the society the Government may be very keen in passing laws just to check corruption but the Government is not equally keen in enforcing those laws, because the leaders have to depend upon the votes collected through the media of influential anti-social elements. There are three important factors viz (i) Humane approach (ii) Violence and (iii) Strict laws to check corruption, but in democratic society we cannot get the third item fully and regarding the second item there is no such scope within its structure.

The best form of the Government is the dictatorship of Sadvipras. The Sadvipras will elect a dictatorial Board and the dictatorial board will elect ministers and Chairman. The Chairman will be the constitutional head. If the Chairman cannot manage his duty efficiently, the dictatorial board will replace him by electing another Chairman. As a principle the individual dictatorship cannot be accepted. Sadvipras will select good persons to carry on executive duty in Governmental and non-Governmental spheres. They will also nominate top-ranking officials. The dictatorial Board will have power to dismiss them

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if they are found unfit for any responsibility. The synthetic portion of the Government will be electional and analytic portion will be selectional. The synthetic portion will dictate the policy matter and analytic portion will execute the accepted policy. Thus our socio-economico-political structure will be selecto-electional.

The Sadvipras will capture power either by intellectual revolution or by mobilization of mass. The duty of PROUTISTS will be to help Sadvipras in becoming powerful and strengthen their hands by mobilizing the mass. The Renaissance Universal will go on carrying intellectual and moralistic propaganda.

A socio-economic ideal can be established by either of the following two methods :—

- (1) Intellectual Revolution.
- (2) Physical Revolution.

Intellectual Revolution stands for the propagation of the ideals, but it takes a pretty long time in materialisation of the same, for which the suffering humanity is not going to wait. It is possible in theory only.

Physical Revolution denotes fight against all factors which go against the principle of Public Welfare. The PROUTISTS will inaugurate a new era of revolution against all sorts of fissiparous tendencies and social evils. If a country's law is not strong enough

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to rectify the conduct of immoral, the PROUTISTS will do something concrete. It is almost a settled fact that Sadvipras will capture power through Physical revolution.

Locus Standi of a nation depends on the following factors :—(i) Common History. (ii) Common Tradition. (iii) Common Territory. (iv) Race. (v) Faith (vi) Language. (vii) Sentiments. (viii) Common ideals.

Amongst the aforesaid factors, item nos. 1 to 7 are relative factors and as such are of transitory nature only. Within the scope of item no. 8 there can be a blending of Absolute with relativity. The absolute factor is the ideal of Cosmic ownership (The Universe is a creation of Brahma and as such its ownership is with Him—we may enjoy and utilise the object created by him but cannot declare that this item is mine—everything is our common Patrimony). We are to accept this factor within the scope of the relativities.

The common spiritual factor will not only unify the inhabitants of multi-lingual or muti-regional countries but the entire universal society will come under the banner of this common spiritual ideal and become one.

Intellectual Revolution :

Intellectual revolution being of democratic nature PROUTISTS are to make the people conscious of their rights and demands.

1. Starting study circle and popularising the literature. This is the first phase of intellectual propaganda. It stands for the ideological education.

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2. Platform propaganda and mobilization of the mass. It is for the ideological consciousness, because mass can never be ideologically educated.

3. The PROUTISTS should support Sadvipras in democratic fight (i. e. helping them in occupying seats in Parliament, Assembly, Local-Self Government and Co-operative Societies, etc.)

In the first phase one item.

In the second phase to items.

In the third phase three items.

Physical Revolution :

Unless dictatorship is established socialisation is not possible. Socialisation cannot thrive under democratic frame work.

Stages of Physical Revolution :

(1) Starting teachers and students and other intellectuals' organisations and helping the existing ones.

(2) Fighting anti-social activities disturbing the normal life of the intellectuals directly.

(3) Fighting corruption affecting the normal life of non-intellectuals directly.

(4) Fighting corruptions affecting the intellectuals indirectly.

(5) Fighting corruptions affecting the non-intellectuals indirectly.

(6) Fighting corruptions prevalent among public leaders.

(7) Strengthening the Government by all-round fight.

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VI

The universe is just like a joint family. The peace and tranquillity depends upon the well-knit socio-economic structure. The moulding of the socio-economic structure depends upon ideological outlook. First, we should have a constructive ideal. The ideal should not only be the culminating point but it should be the starting point also, which will always be supplying us with the vital juice. We want a Cosmic Society, a Cosmic tie of fraternity. Now for the sake of Cosmic fraternity we should encourage our common factors and discourage all fissiparous tendencies. Regarding local variations we should keep mum. The Universal society has only one culture. It has got humanitarian value at its very fundament. Human society throughout the Universe have got only one human sentiment and that sentiment makes them laugh in happiness and makes them shed tears in sorrow. They try to help others, form society, live peacefully and die peacefully. This is what is called human culture. We should encourage this fundamental culture. It is a connecting link between man and man, between so called nation and nation. The self-dividing tendency is the creation of persons with vested interest. They are demons of society. They are polished *satans* and war-mongers. We will have to start a ceaseless and pactless fight against their activities.

For the sake of the solidarity of cosmic society we are to start an economic structure based on common human factors and common necessities. First and foremost factor for a sound economic structure is that :—

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(i) The minimum necessity of human society should be guaranteed. We are not only to admit the requirement but we should have to guarantee the availability of requirement which also includes our social responsibility of supplying the individuals with purchasing power. For well-knit socio-economic order we require a few other factors too. They are :—

(2) Common philosophy of life.

People unite on a common ideology. Unless and until inhabitants of this vast planetary world accept one vital ideology, there is little chance of social synthesis. In its absence quarrel among the members is inevitable. Hence a common philosophy is an essentiality. Amongst all the crude or subtle philosophies of life, only one philosophy rests on absolute and other philosophies depend on relative factors. Amongst the different schools of philosophic thoughts, the cruder is the philosophy, weaker will be social knitting. When people unite for a subtle motive, the philosophy becomes subtler and subtler, and social-tie will become stronger. When this subtlety, reaches absoluteness, it becomes permanent. The absolute philosophy is the philosophy dealing with Brahma-Vidyā. It does not come within the scope of physical and relative philosophy. So far as permanent peace and tranquility of this planetary world is concerned, we should have a strong philosophy based on the Cosmic ideal, Brahma-Vidyā.

3. **Universality in constitutional structure :** Laws were framed by kings and leaders of different countries

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on basis of their local traditions and sentiments. So really speaking law is an off-shoot of feelings of virtue and vice and is a bye-product of religious faith. The applied value of virtue and vice should be properly assessed and laws to be framed on that fundament. For the entire universe we are to propose for universal law.

There should be little difference amongst cardinal law, moral law and human law. Cardinal law means universally accepted law. Its scope should be increased and we should have nothing to do with the feeling of virtue and vice or we may say that the feeling of virtue and vice should not depend upon religious feelings but on universal acceptance. We should judge virtue and vice with welfare angle of vision. Ours should be a never-ending process of minimising the differences of these three laws. For the entire universal structure law should be one.

4. Common penal code : Penal code should also be prepared on the basis of constitutional structure. Constitution should serve as fundamentals for constituting penal code.

The term guaranteed availability deserves special mentioning. To give incentive to the intellectuals we are to provide them with certain special amenities of life. A day will come when this special amenities will not be required as a result of continued spiritual practices. The minimum requirements are to be guaranteed for all. Each and every human being requires clothes, medicine,

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housing accommodation, proper education, food for proper nourishment, etc. These demands must be fulfilled. Intellectuals, scientists and people on special services would require certain amenities. Ours will be a never-ending process to minimise the gap between these too. As a result of minimization it will never come to zero. As for example in the present circumstances every being requires a bicycle. But leaders and intellectuals will require motor car and we are to guarantee these as special amenities. But after that our endeavour will be to guarantee one car per-Capita to the public and at that time it will be noticed that the leaders and intellectuals require an aeroplane and so on. So we see that the gap between the minimum necessity and special amenities will never come to an end. Ours will be a never-ending fight to minimise the gap between the two.

Per-capita income of the universe will never be uniform. The gap will remain unbridged for ever. Diversity is the law of nature. If the diversity ceases to exist, the universe will also cease to exist. It is an impossibility to do away with difference. But it is a part and parcel of our Dharma Sádhaná, to minimise the difference in socio-economic spheres of life. In the economic structure of the society purchasing power of the people plays the most important role in their all-round physical welfare. During the period of Sháyesta Khan in Bengal rice was sold at the rate of two annas per maund but people were starving; it was only because there was no purchasing capacity among the people.

(28)

Liberty :—Each and every living creature should have liberty in certain spheres of life and freedom in certain spheres of life. But that liberty must not be allowed to surmount the common cause particularly in physical sphere. We have no right to go against the collective interest. It should be drastically and mercilessly curtailed in physical sphere. But there should be freedom in psychic and spiritual strata, such as freedom of thought and speech and freedom in spiritual practice. The scope of limitation of individual liberty should be demarcated on the principles of Pápa and Puñya. It has a cardinal significance. Pápa means to go against the collective interest and Puñya means helping the society and accelerating the collective progress.

Here shloka of Vyása may be accepted as standard.
PAROPAKÁRA PUN'YÁYA PÁPÁYA PARAPIH.
D'ANAM.

22-10-59.

ROMAN SAM'SKRTA

Realising the necessity of swift writing and pronouncing the words of the different languages correctly the under noted Roman Sam'skṛta alphabets have been adopted.

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ
अ	आ	ई	ई	ऊ	ऊ	ऋ	ॠ
a	á	i	ii	u	ú	r	rr
लृ	लृ	ए	ऐ	ओ	औ	अं	अः
ॠ	ॠ	ए	ऐ	ओ	औ	अं	अः
lr	lr	e	ae	o	ao	am	ah
क	ख	ग	घ	ङ	च	छ	ज
क	ख	ग	घ	ङ	च	छ	ज
ka	kha	ga	gha	uṇa	ca	cha	ja
झ	ञ	ट	ठ	ड	ढ	ण	
झ	ञ	ट	ठ	ड	ढ	ण	
jha	ina	ia	tha	ṛa	ṛha	na	
त	थ	द	ध	न	प	फ	ब
त	थ	द	ध	न	प	फ	ब
ta	tha	da	dha	na	pa	pha	ba

[ii]

भ	म	य	र	ल	व
भ	म	य	र	ल	व
bha	ma	ya	ra	la	va
श	ष	स		ह	क्ष
sha	śa	sa		ha	kśa
अं	अ	अधि		छाया	ज्ञान
अं	अ	अधि		छाया	ज्ञान
an	jina	rśi		cháyā	jñāna
	संस्कृत			ततोऽहं	
	संस्कृत			ततोऽहं	
	Samskrta			tato'ham	

Ānanda Mārga Pracāraḥ Saṁgh

a á b c d é e g h i j k l m n n ō
p r s ś t t u ú v y.

a á b c d é e g h i j k l m n n ō

It is possible to pronounce Samskrta language with help of only 29 letters of the Roman Script. F, Q, qh, etc. letters are required in the Arabic, Persian and different other languages but not in Samskrta.

ड (ḍa) ढ (ḍha) occurring in the 'middle' of the word and in the end are pronounced ढ (rha) and ढ (rha) respectively. Like य (ya) when pronounced as इअ (i-a) are not independent alphabets. According to necessity while writing non-Samskrta words 'r'a' and 'r'ha' must be written.

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